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hope, the nature and constitution of the Kingdom of God, and the popular conception of the future life.

Mr. Deane's treatment of his material takes the form of critical essays. It does not comport with his plan accordingly to give in any instance the body of the text, but full analyses instead, with occasional extracts. Questions of introduction, such as authorship, purpose and probable date, receive candid and discriminating consideration. The volume is really an introduction to a study of the texts, and as such will be of great value to those who desire to cultivate a closer acquaintance with that world of Jewish thought in the midst of which Jesus lived, and into which he projected his teachings. P. A. N.

Books which Influenced Our Lord and His Apostles, Being a Critical Review of Apocalyptic Jewish Literature. By JOHN E. H. THOMSON, D.D., *Stirling*, pp. 497. Edinburgh: T. & T. Clark, 1891.

The author states in the preface that "the primary object of the present work was to give an analysis and description of the little-known Jewish Apocalyptic books." The book is chiefly valuable for the work thus purposed. The writer gives a sympathetic and oftentimes picturesque sketch of the contents of each of the Apocalyptic books, and thus introduces English readers to a body of literature little known but of intrinsic interest and worth. This section of the book constitutes only about one-fifth of the whole volume. It is preceded by chapters on "The Nature and Occasion of Apocalyptic," and "The Home of Apocalyptic," and with these forms the second book. The first book is an introductory study of the "Background of Apocalyptic," and treats of the Constitution of Palestine, civil and religious, the Samaritans, the Sadducees, the Pharisees, the Essenes, the Apocrypha, Alexandrian Thought and Literature, and non-Apocalyptic Palestinian Literature. Book third, on "The Criticism of Apocalyptic" considers the date and authorship of the books in question. A concluding chapter, constituting the fourth book, is devoted to the theological characteristics of the Apocalyptic books. This, which is essentially the most interesting of all as a theme of study, the author, for lack of space and time, gives only in outline.

But the primary purpose of the volume, in the author's process of investigation, became subsidiary to another, viz.: to show the links connecting the Jewish Apocalypses with Christianity. This purpose colors and dominates the whole book. The two theses maintained are, (1) that the Apocalyptic books were written by members of the sect of the Essenes, and (2) that Christ, though not a member of the inmost order, was an Essene. About the former of these two theories, there seems to be a certain plausibility, yet the connection between these books and the sect, the Essenes, is superficial rather than essential. They show, indeed, the presence of Pharisaic rather than of Essene doctrines. Their central theme is the future Messianic Kingdom to be consummated on the earth, and their central doctrines those of the resurrection of the body, and of sin and judgment. The Essenes, though holding to the immortality of the soul, yet denied the resurrection of the body, and,

consequently, had but a vague conception of the Messianic Kingdom. The purpose of their community life was for the realization of an ideal of individual purity, and was not such as to foster an elaboration of the ideal of a future glorious Messianic Kingdom on the earth.

Especially untenable is the theory that the Psalms of Solomon is an Essene product. These Psalms have been aptly styled by Ryle and James in their admirable edition, "The Psalms of the Pharisees," and such they must be. They breathe the atmosphere of national life, of political parties, to one of which the writer himself belongs. It is not likely that the intense, religious party spirit that pervades the Psalms of Solomon, or the vivid Messianic conception of the Apocalyptic books, with their central thoughts of sin and judgment, with their background of the national history, and with their purpose, the practical one of comfort and of exhortation, originated among a sect of solitaries, or among men, who, though not of the inmost order of the Essenes, yet held in some degree their doctrine.

That Christ himself was an Essene, even though as a member of the outermost order, is improbable. There is no valid evidence that he was such, and the whole spirit and content of his life and teaching are against the theory. The peculiar view of the author, as seen in these two theories, gives to the book its individuality, and is its strength, but at the same time its weakness. One would like to see a larger array of facts, and a greater cogency of reasoning.

In the "Criticism of Apocalyptic" the most important and interesting chapter is that on the *Book of Enoch*. Of the two main portions of the book the author assigns the groundwork (chs. i.-xxxvi. and lxxii.-cv. excluding the Noachian fragments) to the time of Judas Maccabæus. He agrees with Schodde, Lücke, Langen, as against the greater number of critics, in holding the ram with the large horn (in the vision section, chs. lxxxv.-xc.) to refer to Judas Maccabæus, rather than to John Hyrcanus. This date is probably the correct one. The date of the Allegories (chs. xxxvii.-lxxi.) is one of the most mooted as it is also one of the most important questions of Apocalyptic criticism, some holding to a pre-Christian and others to a post-Christian origin. The author places them at 210 B. C. This extremely early date is very improbable. The probable period is the reign of Herod.

The *Book of Baruch* is assigned to about the year 59 B. C., shortly after the capture of Jerusalem by Pompey. This is not in accord with the consensus of criticism which places the book after 70 A. D.

The *Book of Jubilees* is assigned to the period B. C. 5—A. D. 6.

The *Assumption of Moses* is placed at A. D. 6. An Essene would hardly have ridiculed the Pharisaic purifications as does the writer of this book. Wieseler and Schürer are probably correct in ascribing it to a zealot hostile to the Pharisees.

The *11th Daniel* is held to be an Essene product of the Maccabæan period, not belonging to the original Daniel. This solution of the problem

of Daniel is not one to commend itself. Though there is as yet no universal consensus of opinion regarding the date of this book, criticism is coming more and more to place it in the Maccabæan period.

It is interesting to note that, in treating of the Apocrypha, the author ascribes 1st Maccabees to a Sadducee. This theory has been ably defended by Geiger, but when carefully examined the points of the argument fail to be sustained. If any fact seems certain it is that 1st Maccabees, alive as it is with the religious spirit of the great Maccabæan uprising, was written by one in thorough sympathy with the orthodox development of that period.

In the section on post-Christian Apocalypses, the author takes up the Ascension of Isaiah, 4th Esdras, The Testaments of the Twelve Patriarchs, and The Apocalypse of John.

The theory that pervades the book, though giving to it its striking character, yet lessens its value as a permanent contribution to the literature on this period.

T. H. R.